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Testing Our Testimony

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SPIRITUAL POTENTIALITIES OF MEN

From the day God created man in his own image and endued him with eternal potentials, man has been something more than a beast which perishes at the grave.

It is out of a belief in this nature of man that much of our Friendly testimonies have sprung. The statement found in the new book on *Faith and Practice* can hardly be improved upon:

"From the earliest days of their history there are frequent references in the writings of Friends to the belief that there is in the human soul a Light which is of divine origin and which makes man capable of response to moral and spiritual influences. It is this divine quality that enables him to develop that awareness of moral distinctions and obligations known as conscience, and inspires him to live, struggle, and suffer for the achievement of what ought to be. It gives man preeminence over the natural world, raises him above his physical nature, gives him divine potentialities, and makes it possible for him to experience the joys and satisfactions of the abundant life through acceptance of and obedience to Jesus Christ. It is this spiritual endowment that enables him to advance beyond the narrow bounds of self toward the Christian ideals of goodness and love, and to respond to the power and inspiration of the Holy Spirit. George Fox often called this principle the "Seed of God," "that of God in you," or "the Light within." William Penn called it, "The great principle of God in man, the root and spring of divine substance," or "a divine bestowal." It is "that something we cannot call less than divine and universal, for it links us with the eternal realities, and with our fellow men of whatever race or creed. It may be hidden or warped by ignorance or pride or self-will or prejudice, but it cannot be wholly lost, for it is part of that which makes us essentially men, made in the divine image, and having within us boundless possibilities of life in God."

For those who come to look upon all men in this manner the sixth commandment and the teaching of Jesus become utterly consistent. To destroy the body of any man is tantamount to destroying God's house and all civilization that has been worthy of the name has been rooted in an active belief in the dignity of man and a due respect for his personality.

The extent to which we have gone in permitting commercial interests to prey upon the weaknesses of our children and youth for profits only reveals how far we have gone down the road of materialism.

If we should set ourselves to produce juvenile criminals, there is little we could do to improve our present methods. Not once, but many times a day the murder mystery is blazed from the radio as entertainment for the whole family. It is not strange that an adventurous youth now and then makes a try at the perfect crime. At the movies he has seen every method of destruction and evasion employed by the killer who failed at only one point to "cover up successfully."

It would seem that the only motive for many of the murders committeed by our youth today is to succeed where others have failed. This sort of entertainment continues only because of an indifferent church membership, a united protest would bring favorable reaction from radio and movies management.

Questions:

Are some people so far from redemption that it would be better if they were dead?

Are those out of Christ immortal?

Why must every society share in the guilt of its criminals?

P. M. T.

For Aug. 24—Jesus and Home Relations

Exodus 20:12; Mark 7:4 or 9-13; Luke 2:51-52; Ephesians 6:1-4

RELIGION AND THE HOME

At no place do we find materialism making greater inroads into our American life than is found in the home. So great is the impact that, in an increasing number of instances, the family life is disintegrating.

To measure the present by the past, as though the past were perfect, is never a wise thing to do. The family life of the pioneers of America left much to be desired. The autocratic rule of the father and the use of violence to maintain that authority cannot be justified. The possessiveness of the husband did not contribute to the true dignity of womanhood. And so we might go on, pointing out the many defects in the home life of our worthy forefathers, but by and large the home was a closely knit unit which formed a dependable foundation for society and the national life. That this foundation is being seriously threatened today cannot be denied. It is a far cry from the almost self-sufficient home of yesterday where most all the food, clothing and shelter and amusements were provided by the family itself to the day when a pay check is about all that a family can show for a day's labor. Being able to supply the majority of their physical needs and amusements outside the home, the members of the family are less dependent upon one another.

The religion of one hundred years ago seemed to be adequate for the family life of that day, but now for some reason it is failing to furnish the necessary undergirding for many of our American homes. While it is always easier to point out the difficulties and problems than it is to find the answers, yet there is little hope for a solution unless we first understand something of the problem.

To save religion for the home is not the problem, but rather to find a religion that is able to save the home.

If there is a serious breakdown in the lives of our youth, the responsibility can properly be placed at the door of the parents. George A. Buttrick says: "When our too busy world made family prayers almost impossible, a blight settled on our world. Our own age is grey with its breath and its death."

"So we are proposing today a re-cultivation of the home as the best school of Christian nurture. It will mean, for the Church, a recasting of its program. Its new emphases will be more intensive training for young people for marriage and home-making, better counseling of those seeking marriage in the church, and finer and more constant help given to parents in a task which is primarily their task."

"Old Testament religion was a home religion. So was New Testament religion: 'I have taught you from house to house,' said Paul. 'The Church that is thy house.' The New Testament Church was in a house before it was in a church. It must, perchance, be revitalized in houses, before it can be revitalized in churches —or, rather, home and church must revitalize each other. When the church is once more in the home, public worship will have a new glow, preaching a new grip on all life, the church school will have its rebirth, and our bloodshot world a Christian hope and health."—George A. Buttrick.

Questions:

What were the advantages found for Christian development in the pioneer home?

What is to be gained from hand work in the home?

Could Jesus have done his religious work while working on an assembly line?

P. M. T.

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We appreciate our circle of readers of which you are one and trust that THE AMERICAN FRIEND may continue to render a spiritual service to you.

ALVIN T. COATE,
Chairman of the Business Council
of the Publication Board

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Testing Our Testimony in Terms of Peace

WHAT would you do if . . . ?" is a question often asked of one who declares for a serious peace testimony. In its prosaic form it has appeared as, "What would you do if someone should attack your grandmother?" We have often called it "the grandmother question" and evaded it as a very improbable and hypothetical case.

While it is by no means the test question, we can no longer dodge it. A war has just ended in which grandmother and her relatives have been attacked a thousand times. The question of protecting her has been a real one. Her case is no longer hypothetical. Gestapo agents appeared at the doors of Christian homes in Europe in search of Jews and supposed enemies. In order to protect these people fleeing from the wrath of Hitler, Christian people often signed false documents. Who of us at a comfortable distance, can say what these Christians "ought" to have done. Doubtless there have also been situations in which a choice seemed to require taking one life or forfeiting several. Are we to settle with such problems by a dogmatic rule!

The Spiritual Basis

Many who have been faced with difficult choices did not necessarily lie or even kill because they hated, but because of their inability to discern and use spiritual forces in a crisis. Their insights may not have been sharp enough to find the "more excellent way." Many of us who did not face their circumstances might have done no better. In fact, many of us may have done much worse during the past six years. We may have failed even to retain an uneasy conscience for our submission to violence.

The war is over and the sharpness of a peace witness is dulled by the absence of war. It is well for us to re-open the case for our peace testimony in time of peace. What is its final test?

A sound peace testimony does not rest upon a list of acts, as such. It is more discerning than that. It does not even assume that the supreme command is, "Thou shalt not kill," but rather, "Thou shalt not hate." Positively stated, it quotes, "Thou shalt love the Lord thy God—and thy neighbor as thyself." The Quaker testimony is spiritually based. It does not consist of a list of "do's" and "don'ts." It does not live under a tyranny of rules. It rests rather upon the love of God under whom all men must be loved—certainly never hated.

They who hold the testimony do not claim perfection. They are aware of their lack of wisdom, their immaturity in finding and using spiritual energies and loving answers to every situation. They know their failures.

They also feel unmistakably the necessity of absolute commitment to the ideals of love as they understand them, in human affairs. They believe that in Christ they have seen this way of love and that they should not consciously violate it. Especially in open warfare they see the most flagrant violation of everything they cherish for themselves and their neighbors.

They should realize the difficulty of thinking logically in the flux of human affairs that seems to defy consistency. Yet they make the choice—the decision that they must follow their convictions as far as they can see the way. How far they are able to go only they, in time, can tell, but they must walk as far as the way opens before them. In so far as they can understand the will of God, they must try to follow it. They yield to those who disagree with them the rights of conscience as well. One who is thus committed often seems impervious to the common "logic" presented by people about him. He is accused of being blind to reality. His position might be called that of stubborn love.

The Longer View

One can always sense a kind of time-logic, limited to the affairs of a decade. He may also discern the logic of the ages and sense, not so much "what the days are shouting, but what the centuries are whispering." None of us probably acts on the basis of either view alone, but it is the long view that should increasingly dominate our lives.

That should not be strangely new to one who sees Jesus walking to Calvary in the confidence that God is love. If ever a new way is to come into the affairs of men, it will come partly by the gradualism of those who feel less certain on moral principles, but it will not come without the breaking of the old cycles of conflict by those who defy them, though they follow the course of gradualist methods.

Moral principles are not relative—that is, they

are absolute. Our relativism in ideas and behavior does not result from elastic principles that bend to the affairs of a moment. It results rather from our inability to understand and apply them in every situation. It is we that bend, not the principles. It is one thing to disavow principles as impractical, "the world being what it is" and act purely on the basis of expediency. It is quite another to hold steadfastly to principles, yet recognize the impossibility of fully applying them to immediate situations, *the world being what it is!* In the latter case one will rightly encourage every possible step, short though it may be, in the direction of a world to be ruled by moral principles.

Defining Our Methods

Adherents of the peace testimony may be gradualists in their methods. They should know that human cultures do not leap to new patterns of behavior. The ways of social change generally cannot be speeded up greatly. Therefore they should ply their efforts on every possible frontier of action. In legislation, social reorganization, local community improvement and in personal relations they should try to understand the meaning of good will to everyone, even though they may fail.

During the past quarter century a new strategy or technique has been developed. It represents the spirit of the laboratory in effecting social change. The work camp program for young people and service centers abroad are illustrations of it. Such an approach opens the channels of understanding in conflict areas. Instead of joining a party, adopting an ism of some kind as a social panacea, young Friends become "seekers" in a new sense. Whereas a generation ago many Friends tended to settle with socialism, capitalism or some other pattern, the tendency now is to understand and to apply in measured fashion the laws of the spiritual life to human problems in specific areas. This is a type of gradualism which approaches people in terms of the laws of psychology and "common sense." It rightly assumes that our problems are *personal* before they are *political* or *social.*

Scope of the Testimony

The peace testimony therefore must, negatively, renounce war and other forms of conflict as mutually defeating methods. Positively it must (1) work on the problems of personal relations and (2) community needs at home and abroad. (3) It will need to lend every effort to the political problems of the nation and the world in terms of good legislation. (4) Wherever social tensions and conflicts occur, it must seek to unlock the way of the spirit as a constructive alternative to conflict. (5) In doing this it is likely that projects using the laboratory method should be the chief kind of collective action. Whether in national, industrial, or racial disputes a new sector of understanding and mutual service must be advanced.

The test question, therefore, for our peace testimony is not what we might do in a moment of difficult decision when right choices do not seem to be available, but rather what we are going to do *now* and permanently in the arts of peace. Do we have a faith in the deeper workableness of love? Are we committed to it? Are we ready to bring a missionary devotion to finding and applying the ways of good will to our social order? Are we as ready to *work* for it with the spirit of the *disciple,* the seeker, as we are to *stand* for it with the spirit of the *martyr*?

The "good world movement" has had its martyrs, to whom we owe much, but the prophetic disciples of a new way of life must out-number them. Reformers who were not seekers, may have rendered one kind of service, but it has been mixed often with an unimaginative spirit that did not foster the methods of good will. Imagination and invention are two great words and attitudes that are needed in the realm of social action quite as urgently as in the mechanical realm. While we may not understand the "ends" toward which society must move, we can "invent" good means and create good will, and in the long run "means" become "ends."

What would we do if—; if the accumulating trends to war were forming in the economic, racial and political areas around us? They are! That question is not hypothetical. In those areas lie the test questions for the Quaker peace testimony in this decade. Answering them will escape a *doctrinaire* form of pacifism in favor of an active search for the ways of peace.

Saints Are Interesting

FOR an evening that is entertaining as well as inspiring hear Rufus Jones when he is talking about saints. With a "rippling" audience we sat in Yearly Meeting when he lifted out of history some Quaker saints of New England. His portraitures left us inspired, enlightened—and entertained.

His review did not emphasize the peculiarities but the central spirit and the tensile strength of valiant men and women. Their lives were adorned with the gospel. Many of them left footprints stained with their own blood as they opened the way to the freedom of worship and faith which our generation has known. The story of saints is the story of our heritage being created and given to us. For the most part we listened with reverence, knowing how ill prepared we are to follow their examples in our day. Out of the main story the unusual and the humorous incidents caught our Friendly gathering and enlivened a thoughtful evening with pleasantries, which made saintly lives interesting.

Generally we think of saints as characterized only by a spiritual sobriety, with an aura of goodness and obvious integrity, but hardly with a sense of humor. We have pictured them as persons in whose presence one places his mind only on heavenly things —and *soberly* keeps it there. But that was hardly all that we did as Rufus Jones spoke. We also laughed *with* the saints who have graced the multicolored story of the Quakers.

"A saint is always an overcomer," we were told. If he is an overcomer he must have a sense of humor. Even though he may not be given to laughter, surely he must smile at his own foibles occasionally if he remains inwardly healthy enough to be a saint. At any rate saints apparently behave in a humorous

fashion at times and induce mirth in others. Perhaps some of them have a subtle humor that comes from an utter naturalness bringing to us the wit of wisdom. Even so, saints can also be "funny."

Here are two from the repertoire given us. There was the old Quaker who was painfully conscientious about speaking the truth. Integrity was his primary virtue. He developed the cautious habit of saying, "I think that I think—." When he was tortured with sciatica he remarked, "I think I have a feeling akin to pain."

Another Friend was deeply concerned to retain the faith and practice of Friends as he understood them. This made him a perpetual non-conformist in the changing Quaker Meetings. At a time when Eli Jones was speaking, this non-conforming saint suddenly arose to his feet. Eli Jones paused, thinking that he wished to speak. "Go ahead Eli," the Friend reassured him, "I am only drowsy." The saintly Eli proceeded.

Perhaps saints are sometimes difficult and evoke the necessity of saintliness in others. Whatever their peculiarities, they are marked by plain goodness, patience and valiance. They are also interesting.

E. T. E.

New Pattern in Friends Meeting

By Anne Willis

Here is another type of Friendly Meeting with interesting variations. Readers will note the series of articles on the types of Friends Meetings or churches appearing in THE AMERICAN FRIEND.

EVANSTON Meeting of Friends, Western Yearly Meeting, is differently situated from those Meetings described in articles on Friends and community churches. In recent issues of THE AMERICAN FRIEND, different methods used in trying to meet the needs of its community are shown.

The Meeting attempts to develop a channel for people who believe in the way of Friends, and to preserve the unique character of the Quaker testimony. This North Shore residential suburb of Chicago, with a population of sixty-six thousand, and several smaller adjoining communities, together with the north side of Chicago, provide a nucleus of Friends and non-Friends to which seekers are being drawn.

IN ITS ORIGIN

In 1936, following the sale of the property of Chicago Monthly Meeting, those members of the Monthly Meeting living in the area described above, set up Evanston Meeting of Friends. This group was fortunate in its purchase of a small, substantial church building of brick, whose simple, unpretentious, but inviting architecture made it peculiarly suitable for Quaker use. The Meeting was established with Milton E. Hadley serving as pastor, and this relationship continued for two years. Charles F. Thomas served during the year when the group was uncertain as to whether it wished to remain a programmed Meeting or try to develop into one held on the basis of waiting on God.

A decision was made to work towards an unprogrammed meeting for worship but to retain some of the customs familiar and precious to many from pastoral groups, such as the singing of hymns. Lewis Benson came to the Meeting to serve as its secretary on this basis. With all this came physical changes—the front of the room was completely altered—the platform, with reading desk and large chairs, was removed and facing benches with a rail, such as seen in old meeting-houses, substituted. The passing of collection plates was discontinued, but needs of the budget have continued to be met. There was an awakening of a deep interest in the lives and writings of the first Friends, for it was realized that as latter-day members of the Society, the group knew too little at first hand of the principles and practices of the Quaker founders.

The Sunday morning worship is central to the life of the Meeting. The degree of life and vitality, of course, varies because no meeting held on the basis of silent, reverent waiting can be any better than those who make it up. And many times through individual unfaithfulness and unguardedness the spirit of unrest, talkativeness, or perhaps indolent musing rises up to hurt the meeting. But in spite of weakness which does come, there seems nearly always to be a feeling of expectancy and each meeting is approached as a great spiritual adventure. That messages are answering need—messages in song, speaking, and prayer is manifest to members and visitors. Some are gathered meetings when it seems each one present is willing for Christ to work in his heart; then the group is truly knit together in divine love, and after the close of the meeting, individuals go out with a fresh sense of vision and strength to do His will.

WITH VARIATIONS

Since the establishment of the Meeting, there have been numerous times when the members have not agreed, but through the difficulties it seems a guiding hand has preserved the essential unity which binds all together through the experience of Christ. There has been a willingness for the way to be opened for new growth. The degree of loving forbearance among the members seems to have been great enough to create a favorable atmosphere for this readiness to try new methods instead of following the readymade ways of tradition, whatever they might be. This feeling of mutual love has also led to a sense of responsibility for one another, in spiritual as well as physical times of need, and this has developed into a real ministry.

"The heart of the Meeting is the meeting for worship, and if that is right the activity of the Meeting will be right," was the statement made three years ago in a report on State of Society. In practice, this theory led the Meeting to feel clear that its growth demanded that it carefully examine the basis of the committee work, and a later report states: "But we do not recognize the Christian validity of a committee system sustained and carried on for its own sake." That certain persons must be appointed to carry out those functions necessary to the physical life of the Meeting, such as clerks, treasurer, librarian, Hospitality Committee and Christian Education Committee was evident.

It was also recognized that groups of weighty Friends should be charged in a special way as Elders and Overseers with the responsibility for the spiritual life of the group, but the Meeting felt that it was impossible to designate beforehand the persons whom God would move to act in a particular field of His work, and to group them into the appropriate committee. Thus, work in what might be considered to be the fields of Race Relations, Peace, Stewardship, Public Morals, is not carried on by standing committees, but instead by those individuals who at the time a fresh and pressing need is presented to the Meeting make the concern a common responsibility. This has seemed to many to have resulted in less busyness in the life of the Meeting, and more solid and telling work accomplished.

The fact that the membership has more than quadrupled in the ten years since the Meeting's establishment would

seem to indicate that it is filling a need in the community. Almost without exception there are several visitors in the Sunday morning meetings. Many are seekers, some of whom become attenders and members, finding in the group what they had not found elsewhere. Students of two theological seminaries attend meeting for worship as class assignments, some of whom return again and again. Groups of school children have come, and had their questions about Quakerism answered. Students from Northwestern University also attend. The Meeting furnishes a subscription to THE AMERICAN FRIEND and Quaker literature to the student religious center of the University. Members of the Meeting have spoken on Quakerism before various groups.

The Meeting holds membership in the Evanston Missionary Union, Evanston Council of Churches, Church Federation of Greater Chicago, with some Friends serving as officers or members of standing committees. Members of the Women's Service Society, have made garments for two local welfare organizations, and also offer opportunity to non-Friends to contribute both food and clothing for European relief. Individuals have also worked with several racial and peace groups in the area. A number are active in the Mid-West branch of the American Friends Service Committee.

Members like to believe that these activities grow out of the meeting for worship, and are developed under a concern to do the will of God. However, the Meeting does not exist for the purpose of carrying on these important activities. Though these by-products do indicate life within the group, the Meeting prefers to consider that its primary function in the community is to act as a leaven. Results, of course, cannot be measured, but the faith is strong that a sincere attempt, even very imperfectly carried out as in Evanston, to keep open to the workings of the Spirit can eventually lead a group to its true service to its own members and to the community. The words of Victor Murray in a recent issue of *The Friend*, London, would, if practiced, enable a Meeting to make a truly significant contribution to its community.

IN ITS ESSENCE

"The community of Christian people is . . . a sacrament. Therefore it is rightly called a 'Society of Friends'—friends of one another because friends of God. In the tension that there is in every society—young and old, male and female, masterful and submissive, ignorant and well-informed, articulate and inarticulate—is the raw material of disorder and hate. But in Christ it becomes fruitful of love and discipline. So in the society of people who are Christ's, in their common loyalty, their willingness in honour to prefer one another, their habit of making allowances for others, but none for themselves, their delight in each others company as the children of one Father, their sense of sinfulness and dependence on the grace of God, their acceptance of responsibility for the gospel of reconciliation not (as it is so often misquoted) of men to one another but of men to God and *thereby* to one another—in this kind of society Christ is made known to the world."

The London Epistle

To Friends Everywhere

DEAR FRIENDS:

Yearly Meeting has renewed for all of us the meaning of the word "Friend." Jesus called his disciples by this name and said that they should be known by their love for one another.

Those who gathered at Friends House this year included Friends from many parts of the world; among them some from internment and concentration camps; some from Germany and occupied countries; and others from various forms of service overseas. We long to share the vision that these Friends gave us of world-wide unity in the family of God, and of the great cloud of witnesses in our own time who have trusted in their heavenly Father and proved again that His promises do not fail. We are greatly strengthened by this knowledge that there are today many humble and faithful followers of One who steadfastly set His face to go to Jerusalem.

To all who are lonely, and to all small or isolated Meetings we send a special word of comfort, desiring to renew our fellowship with them. This fellowship in God is a great gift that every meeting for worship has to offer those who are now returning home. We welcome them back, some from prison, some from ambulance or relief work, and some from military service. In the service of God there is no discharge: there are tasks to be undertaken by all who fearlessly seek His guidance. In our worship we shall find corporate strength for our individual concerns, and a renewed sense of personal responsibility in our corporate activities.

We have had continually in our minds the spiritual starvation of mankind, no less than the physical hunger of millions in Europe and Asia. We are deeply concerned that the Society of Friends and the whole Christian Church shall minister to these needs, and for such service we feel the need in ourselves for tender consciences and greater spiritual equipment. It is only as we become sensitive to the Holy Spirit within ourselves and in others, that we are fully aware of brotherhood and of our brother's need, able to serve him best, to learn from him and to worship with him.

With outstreched hands God offers more than sufficient for the spiritual and material needs of all his children. In their blindness men have rejected Him, using the secrets of His universe not for life, but for death. But, as in all times of shame and sorrow, there are those who do not seek power for themselves, or personal safety, having found the perfect love which casts out fear. In great suffering they have learnt to rejoice in the Lord, and to joy in the God of their salvation.

Jesus is still saying to his disciples: "Feed my sheep." Wherever the hungry pray for their daily bread, the food of the body, God seeks to answer through *our* hearts, if we will hear Him; through *our* hands, if we are willing. And of the food of the spirit, Christ said: "I am the living bread which came down from Heaven." Through men this bread may be broken and shared. It is our earnest prayer that the spirit of God may so leaven our hearts with compassion, that through us He may show His mercy to all who suffer. In a world that has sown wickedness and reaped iniquity, God pleads with us that we sow in righteousness and reap in mercy. Above all, He is asking us to break up the hard places in our *own* hearts.

We have seen very simply and literally that where there is no vision the people perish: and it is more than the body which is hurt. Therefore we pray for vision, that we may dedicate our lives to the service of Christ, and so find strength to take our part in rebuilding society as the City of God upon earth. For we are persuaded that times of crisis are tests of our loyalty to eternal truth. The deadly capacity for destruction which has come to mankind must be answered not only by words, but by creative Christian living. In this life of service which recognizes no barriers of nation, class, or creed, no sense of "we" and "they"; we are bound together as one fellowship in Christ, who calls us forth to feed the hungry, to heal the broken-hearted, to preach deliverance to the captives, and to proclaim the acceptable year of the Lord.

Signed in and on behalf of London Yearly Meeting,

W. MAUDE BRAYSHAW,
Clerk

Friends in Annual Sessions

A Review of the Yearly Meetings

Nebraska Yearly Meeting in Thirty-ninth Session

The "flavor" of Nebraska Yearly Meeting came from the mingling of Quaker personalities, young and old, with Herbert Watson, clerk, presiding in his pleasant manner. He was ably assisted by Milo Crosbie, Dwight Smith, Ellen Strasburger and Howard McKinney. We appreciated the presence and inspiration of our AMERICAN FRIEND editor, Errol T. Elliott, who was guest devotional leader and Ora W. Carrell, president of Nebraska Central College.

Sympathy was deepened and broadened as we thought of other Quakers, their problems and work, while we listened to the reading of their epistles. One of the highlights of Yearly Meeting was the "concerns" meeting at the Workers' Conference, in which we seriously considered our own problems and responsibilities and asked for courage and wisdom in the facing of them.

WIDER UNITY

We all recognized and were thankful for the unity of Yearly Meeting—all acting as one through business and devotional services. During the departmental reports, Grover Tyler, chairman of education, sketched a diagram of the field of active work in Nebraska Yearly Meeting, the shape of which took the form of a question mark. He very pertinently asked the question, "Where are we going?" It challenged us to a new responsibility for reaching out toward greater influence for Christ and the church.

Errol T. Elliott, whom old friends were glad to see again, and with whom new friends were very quickly made, helped to "center down" our thoughts regarding a sense of direction. He helped us again to see more clearly Jesus Christ as the way, guidance, method and direction. He spoke of unconditional surrender being demanded by war, but also of an "unconditional love" demanded of ourselves.

Robert Shattuck, representing CPS and the Five Years Meeting Peace Board, held before us, kindly but firmly, the picture of suffering fellow men in Europe, urging that "we need to recapture a sense of the value of life as the basis for our ministry."

The Christian way of living, according to the plan of stewardship, ran through the entire sessions of Yearly Meeting. T. Clio Brown, pastor at Pueblo, initiated the theme with his words, "When we have settled with God the question of ownership, all questions will be settled."

Our gracious Yearly Meeting superintendent, Millard V. Powell, was invited to continue his services to us as superintendent. Many expressions of appreciation were offered for his giving so generously of his time for the encouragement of Meetings which his presence always affords.

Norman E. Young, representing the Friends Committee on National Legislation, gave us a dramatic chapter from "the book he is going to write," in which the hero is our representative in Washington, who looks after Friends' interests and is on the alert for harmful legislation that might be railroaded through when our representatives are unaware.

We found Friends devoted to their tasks—Constance Bouck zealously working in the Peace Department; Esther Turner and J. Evelynn Schutz in Christian education work; F. Ernest Allen consecrated to the stewardship plan of living, which he exemplifies in his own life; Lyman Platt vigorously standing for the cause of public morals; and many more—a consecrated devotion made more apparent because of the lives behind the words.

WORK AT HOME

An added feature this year was the stating of goals for the next year by department chairmen. We felt this was a pointed incentive to formulate definite purposes.

Young Friends were in charge of the worship service on Friday evening. The story in music and scripture of God's plan of salvation through the birth, life, death and resurrection of his Son was given. A worship center of a lighted picture of Christ was used with the service, which was closed with the presentation of two new young ministers, Ella Tappana and Joe Hodges.

Delegates to Five Years Meeting gave enthusiastic reports and word pictures which made us all want to be appointed as delegates next time.

Harlan and Gertrude Jones and daughter, Marilyn Joy, were visitors from Newberg, Oregon. Guy Solt, of American Friends Service Committee, and his son, were also welcomed visitors. Alfred E. Smith, field secretary for Friends University, was a visitor to his former home Meeting, and brought news and greetings to alumni and former students from their Alma Mater. We felt the absence of Vivian Watson, Lela Battin and Elizabeth Hanse who were unable to be present.

The vigorous personality of Lawrence Linton, of Colorado Springs, was felt in the devotional period which he led. Howard McKinney, grandson of Aaron McKinney, who is starting pastoral ministry at the Central City Meeting, was present in Yearly Meeting sessions and led the devotional period after the departure of Errol Elliott.

FROM THE FIELDS

We thrilled at news contained in a letter from Paul and Alice Barnett, recently sent to Africa, and gloried in their adventurous faith.

Encouragement in the form of financial aid was given to the church at Palmer Lake, Colorado, to be applied toward their fund for enlarging the church building. A committee was named to have sufficient copies of the old Discipline printed to supply the need in Nebraska Yearly Meeting.

We left with a greater faith in one another and greater consecration to the task of showing Jesus' way in our living. We were filled with such new ideas as, "Pay not so much attention to what the days are shouting, as to what the centuries are whispering."

ESSIE V. PLATT

California in Fifty-Second Session

Coming together in the First Friends Church of Whittier, the California Yearly Meeting of Friends met in its fifty-second session, June 18-23, with Allen U. Tomlinson presiding as clerk for the twenty-ninth consecutive year.

With the return to office and to the chairmanship of certain committees and to the presidency of various boards of well-established leadership—and the selection of younger Friends to serve with them—there came new leadership into what might be called the "management" of California Yearly Meeting.

WITHIN THE YEARLY MEETING

The creation of a new full-time superintendency of youth was an important step. T. Eugene Coffin, the young pastor of the Citrus Heights Monthly Meeting, was appointed to fill that position. He will not only work with Christian Endeavor, but also with young Friends on the college and university campuses.

Seven new pastors were introduced to California Yearly Meeting, most of them coming as ministers from other Yearly Meetings: Scott Clark of Montebello and John W. Wright of North Holtville (both earlier of Kansas), Oral Tish of Huntington Park (from Oregon), Kenneth Pickering of Los Angeles (from Western), Herman H. Macy (from Oregon), Russell Burkett (from Indiana), and Raymond Burbank of Sunnyside (of California Yearly Meeting).

FACING OUR MISSION

The work of foreign missions was emphasized, not only through the work of the Board of Missions with Harold Walker presiding, and the Woman's Missionary Union with Sara R. Terrell as president, but also through the presence in Whittier of Friends' missionaries on furlough or of former missionaries and mission workers. They are: Merny B. Saveker from Guatemala; Dorothy N. Cammack, Lenora Cammack, and Zoa L. Shaub from Honduras; Martha White Miller, former missionary in Jamaica; Fred H. Gavitte, who served as sanitary engineer for the mission in Chiquimula; and Maria W. Henley, who arrived from Kotzebue, Alaska, by plane while the Yearly Meeting was in session, coming for medical care.

Home mission work, also, was reported. The Mexican Committee, with Mary A. J. Ballard, chairman, presented Juan Reyes, pastor of the Friends Mexican Church in Whittier and Jimtown, and Henry Cox, former missionary in Cuba, now serving as pastor of the Friends Mexican Church in Bell. The Japanese Committee, with Lydia M. Cammack bringing to a close her years as chairman, reported upon its work, which earlier centered in the church and ministry of Ishikawa at Norwalk.

A report of the Committee on Indian Affairs, of which Mattie A. Gregg is chairman, considered the work of the Indian Center in Los Angeles, for which a new part-time worker will be added in the coming year.

EDUCATE

The Board of Christian Education, with Paul P. Younger presiding, awarded certificates to those Meetings participating in the program of leadership training, and presented Percy M. Thomas, field secretary of the Five Years Meeting, as its speaker. Using Romans 12:2 as his text—"Be not conformed to this world: but be ye transformed by the renewing of your mind"—Percy Thomos said, "The curse of this generation is the commitment to an acquisitive way of life," and he spoke of the selfishness, pride, and covetousness undermining our civilization.

Dean Harold F. Spencer presented the report of the Board of Education, summarizing the activities of the year at Whittier College. Professor Paul S. Smith reported an all-time high in summer session enrollment, and Pauline T. Spencer spoke of the work of the Woman's Auxiliary. President William C. Jones addressed himself to the question, "What kind of an education should Whittier College offer?"

At the evening banquet of alumni and old students of Friends colleges and academies, in its twenty-fifth meeting, one hundred and three persons stood up as having attended or having taught at Whittier College; with fifty-eight for Penn College and forty-five for Earlham. In all, twelve Friends' colleges were represented and sixty-five Friends academies, including seven abroad. Dr. Roderick Scott, graduate of Haverford and one-time professor at Earlham, and for thirty years professor of philosophy at Fukien University in China, spoke of "the fallacy, in secular colleges, that mind can be developed separately from the soul."

The use of potatoes, grain, and sugar in vast quantities for the manufacturer of beverage alcohol, while millions of people in the world are starving, was protested by California Yearly Meeting. The Board of Prohibition and Public Morals, with Donald B. Spitler presiding, presented as its speaker Edward L. Pearson of the California Temperance Federation, who spoke of the Friends early leadership in the temperance movement and outlined the program of education now under way to meet the present problem.

The Board of Peace, with H. Randolph Pyle presiding, presented Ellis Williams, acting executive secretary of the Southern California Branch of the American Friends Service Committee, who not only reported on the local work of the AFSC but read Clarence Pickett's comprehensive letter summarizing the activities of the entire AFSC. Esther Haworth introduced the problem of food for Europe—"Without food," said Eisenhower, "there will be no peace"—and she gave the clothing report of the Southern California Branch—some nine hundred thousand garments made or mended, cleaned and baled.

DEVOTIONAL LIFE

The Evangelistic and Church Extension Board, with Blaine G. Bronner presiding, presented its report for the year and its plans. Glenn Switzer spoke for the Men's Extension Movement, and T. Eugene Coffin, new superintendent of youth, gave the address. Plans were outlined for the summer camps at Quaker Meadow.

With opening and closing remarks by R. Ernest Lamb, general superintendent, time was set aside from the crowded business sessions for devotional periods, meetings for worship, and evangelistic services; and a Yearly Meeting for youth was held for two days of worship, instruction, and recreation.

The younger ministers presided over the devotional meetings at the 8:00 a.m. and 11:30 a.m. hours, with the new pastors speaking. The 7:30 p.m. evangelistic services presented G. Byron Deshler, formerly Friends' pastor at Bell and Fresno and now director of evangelism for the Church Federation of Los Angeles, who presented the newer approach to the matter of personal evangelism. For the Sunday night youth rally, Harry von Bruch of the Youth for Christ Movement, represented the older approach of mass evangelism. O. Herschel Folger arranged the meeting for worship on Sunday morning with eight hundred and fifty-nine in attendance.

CHARLES W. COOPER

Oregon in Fifty-fourth Session

The keynote of the 1946 sessions of Oregon Yearly Meeting could truly be said to have been "Forward." From the opening meeting to the adjournment, there was an atmosphere of hope for the future, courage for the task, and faith in the power of the Holy Spirit, our Leader and Guide.

There were several changes in the program and procedure of the Yearly Meeting, especially in the conducting of the business, organization of committees, etc., due to the introduction of the new "Constitution and Discipline," but the adjustments were made easily and graciously. Almost any plan of organization can be made a failure by a lack of confidence and cooperation; on the other hand, a willingness to work together cheerfully, faithfully, and unselfishly will always bring success.

SERVICE FROM VISITORS

The guest speaker for the Yearly Meeting, Richard L. Wiles, general superintendent of Kansas Yearly Meeting, filled the inspirational hour each morning with messages of deep teaching which were a challenge to the members of the church.

Richard Wiles' evening messages were times of heart searching when the absolute necessity of true consecration, a holy life, a humble spirit, and a sharing of the sufferings of Christ for a lost world was presented. All of this centered in the one purpose—to give to souls the invitation to come to the Savior and to make Him their own.

The morning worship services were like beautiful mosaics of Christian truth as Friends gave expression to their praises to God for the glories of salvation and told their concerns for His followers. In these meetings it was a real privilege to hear several of our younger and less-known preachers. We thank God for their willing response to God's call to service.

A startling coincidence occurred on Sunday when the same scripture, "Lift up your eyes, and look on the fields," was used successively by three preachers —each with a different application. Joseph Reece applied it to the need of extending our borders farther into untouched areas by opening new outstations and supporting those already started. As a result of his appeal,

$1500 was given and pledged for the evangelistic program. Richard Wiles applied the same words to the duty of all Christians to be personal workers, winning the lost who are all around us. In the afternoon Walter Lee, chairman of the Foreign Missions Board, presented the project of the Bible School for our Bolivian field. Those gathered in the crowded auditorium caught the vision, looked upon the field, and gave over $11,000 for the purchase of a farm on the shores of Lake Titicaca as a site for the Bible School and a means for its support.

In Outreach

Hearts were tendered when the new recruits for Bolivia were presented, Jack and Marjorie Willcuts, soon to leave for the field, and Paul and Phyllis Cammack, who have offered themselves for the work of superintending the farm and opening the Bible School when the property is secured and arrangements fully made. Howard and Julia Pearson, fully restored physically by their furlough spent in the States, also will be returning soon.

The reports of the advancement in the outpost stations, and the introduction of the dozen or so workers from these points, brought encouragement. At the recognition service Sunday evening, five young men, whom the Yearly Meeting at this session had recorded as ministers, gave their testimonies and related their call to preach. They were: Harley Adams, Earl Geil, Harold Harriman, Calvin Wilkins, and Jack Willcuts.

In rejoicing over victories and prospects on both home and foreign fields, there was not an indifference to the sinful conditions all around us. Frank Davies, in his sermon Sunday evening, drew a clear picture of this age from several scripture texts. At various times during the session, protests were directed to be sent to the proper authorities against existing wrongs, such as the Presidential appointee to the Vatican, and the use of essential foods in the manufacture of intoxicants. The urgent need of food and clothing to help the suffering ones in other countries was stressed.

Expanding Resources

One of the outstanding events of the week was the banquet of the Women's Missionary Union, held in the rooms of the Newberg Chamber of Commerce, when over two hundred women enjoyed a time of splendid fellowship and had a close-up picture of the mission headquarters in La Paz as Julia Pearson described the buildings and furnishings. The women of the Yearly Meeting had contributed many of the articles which make for the comfort of the missionary home. Thanks are due to those who arranged the program, and to those who prepared and served the delicious banquet in its attractive setting. The accomplishments of the Women's Missionary Union during the past year have been most gratifying. Melva Baker was chosen to head the organization for the coming year.

While the women were enjoying this gathering, the men of the Yearly Meeting were meeting to perfect an organization which would be a complement to that of the women, and would have as its principal aim the support and furtherance of the outpost stations. We will no doubt hear more of this brotherhood later on; such organizations in other Yearly Meetings are proving very beneficial.

Frequently during the Yearly Meeting sessions, Friends were edified and blessed by the spirit-filled messages in song rendered by the Pacific College quartet, other groups, and soloists. Roy Clark was the efficient leader of the congregational singing.

In accordance with the new system, the clerks for the ensuing year were named at the closing session, as follows: Presiding Clerk, Gervas A. Carey; Assistant Presiding Clerk, Milo C. Ross; Recording Clerk, Mary C. Sutton; Assistant Recording Clerk, Ruth K. Brown.

As Friends bade each other farewell at the reading of the concluding minute, this remark was heard on every side, "This is the best Yearly Meeting we have ever had." God was truly in our midst to bless.

SOPHIA E. TOWNSEND

Ben-Ha'-Med—Syrian Orphan

A Story for Children—By Ruth Boyd

BEN-HA'-MED was his name. He was a little boy who lived in a far-away country called Syria. On the day this story begins, he was trying not to cry. You could tell that because he kept digging his fists into his eyes, and of course he looked pretty messy. You look messy when you cry, don't you? And you'd look a lot messier if you'd never had any baths or clean clothes.

Poor little Benhamed leaned against the corner of a dirty little shack. Two big tears fell slowly down his face. He was so hungry and so tired and he just couldn't understand things somehow. He knew his mother and his father had died a long time ago, and since then an old lady had been feeding him some. She was nice to him sometimes, but maybe she didn't know much about little boys, and besides she didn't have much to eat herself; so Benhamed hadn't been very happy for a long time. Now it was worse: The old lady had become real sick and some people had taken her away. Little Benhamed was all alone. He just didn't know what to do. And he was so hungry. It wouldn't matter if he cried just a little bit, would it? And so he did, and then finally he went to sleep.

When he had been sleeping ten or fifteen minutes, a tall man came from down the street and stopped. He looked at the child a moment, then woke him gently. "Are you Benhamed?"

"Yes," said the little boy doubtfully.

"Well my name is Mr. Smith and I live in a nice big house over in the next town where there are a lot of little boys who don't have mothers and fathers. We love our boys a lot and teach them to read and keep clean, and we try hard to make them happy. Would you like to come and live with us?"

"Well maybe, if—but—do you think I could have some supper?"

Mr. Smith's voice was cheerful and hearty as he said, "Why of course, my boy, and food tomorrow and the next day and all the other days. Let's start right now."

So they started. They had to walk for three miles. You'd think that would be hard for a tired boy, wouldn't you? But little Benhamed didn't mind at all because he was on the way to a home where people were going to love him and where he would have food to eat, and Mr. Smith was such a nice man. The trip seemed almost short.

At last they came to the big house. Mr. Smith took Benhamed to a room with a lot of windows and told him to stay there a few minutes. Ben looked out the windows and saw just lots and lots of boys outdoors playing. They were running and jumping and shouting and having the most fun. "Oh it would be fun to live here," thought Ben, "but I wonder why they look so different from me. They look nice, but they do look different." He thought about it so hard he almost didn't notice when Mr. Smith came in with a nice warm bowl of soup.

But when he did notice it, I can tell you he ate it up in a hurry. It tasted better than anything he'd had to eat in a long time. Oh it was good! And the strangest thing happened—when he was all through, Mr. Smith asked him if he would like more. Well he certainly would, and he had more. It was just wonderful. It filled him all up and his stomach felt warm and comfortable. He was so happy he even remembered to say, "Thank you," to Mr. Smith.

Then they went to another room where Ben took off all his clothes. Mr. Smith helped Ben scrub himself real clean because you see Ben didn't know how to do that himself. And Mr. Smith took

scissors and a razor and cut off all of Ben's hair. That was because most little children like Ben had lots and lots of bugs on their bodies and in their hair and the teacher wanted to get them off so they wouldn't get on all the other children in the big building.

Then another wonderful thing happened. Mr. Smith brought out some clean clothes for Ben. "These won't fit you exactly, my boy, because they are the last set of clothes we have, but they'll keep you warm." Ben knew they would. There weren't any holes in them; there had been, but someone had very carefully patched every hole, and they were clean and warm. What did he care if the shirt sleeves were short and he had to turn up the bottom of the pants about four times? It was a funny feeling to be all clean, but oh such a good feeling, and now he knew why the boys outside looked so very different; they were all clean too, and some of them had their hair cut off not long ago just as he had. Oh, it would be fun to live here and play with the other boys!

It was fun. Ben loved it more every day. He learned how it felt to sleep on a nice, clean bed, to be warm, to have enough food. He learned to hop up in the morning and wash himself and brush his teeth. He learned to wash before every meal and at night when he went to bed. He learned to play with the other boys, to help weed the carrots, and to gather the eggs in the henhouse. He began to learn to read, but of course you know that takes quite a long time. He couldn't do it all at once. Every day his heart felt like singing because he knew he belonged here and all the people loved him.

One day, a few weeks after he had arrived, he was out in front, helping a big boy mend the gate when he looked down the road and saw a ragged, tired looking woman and two ragged, tired looking children, all with bare feet, coming toward the big house. When she came to the gate the big boy said, "How do you do?" politely, and the woman asked, "Is this the place where they take care of hungry children?"

"Oh yes it is," cried little Ben eagerly, and turning to the big boy he said, "May I take them in to Mr. Smith?"

"Go ahead." The big boy was kind to Ben. "I'd better get this job finished anyway."

So Ben took the tired looking woman and the tired looking children in to Mr. Smith's room. Mr. Smith greeted them kindly and the woman again asked, "Is this the place where they take care of hungry children?"

"Well we take care of all we can." Ben wondered why Mr. Smith sounded so sad. Surely he was glad to have two more little children to make happy.

The woman brought the children a little closer. "Here are my children. We have walked a long way. We have no other clothes, we have no bed, we have no food. I will leave them with you."

Ben happened to look back at Mr. Smith's face. For a moment he thought the man was going to cry. When he spoke his voice was sadder than before.

"I'm terribly sorry. We have no empty beds here, no more money for food, and no more clothes. I wish we could keep your little boys but you know a war has been going on for a long time and it's been several years since we have received money and clothes to take care of the boys that are here. I'm awfully sorry."

The woman heaved her shoulders as though she would sob but she spoke with dry eyes and flatly, "We have walked seventy miles. It took us many days."

"My dear lady," said Mr. Smith, "it just isn't possible for us to keep your boys, but we will give you some warm soup before you leave.

Silently Ben watched the woman and her boys eat the soup, and silently he watched them start out the door. Then turning quickly he said, "Oh Mr. Smith, please may I give them the food I was going to have for supper tonight? They could eat it on the way home!"

"You certainly can my boy, and they shall have mine too." So they gave the tired woman and the tired little boys their own supper to eat on the long way home.

The man and the boy stood at the window and watched till they were out of sight, the friends whom they could not help. Turning again to his tall friend the boy sobbed, "Oh Mr. Smith I'm all mixed up. I feel so badly about those two poor little boys. Somehow I feel as though I should be going away instead . . . but Mr. Smith, I don't want to. I'm so thankful I'm here and so happy and I want to stay here. I do . . . I do . . . !"

"My dear boy," Mr. Smith tenderly laid his hand on Ben's head and looked thoughtfully into the boy's eyes as he spoke. "It is a mixed-up world we are in. Of course you're thankful you are here where you have food and clothes and love. But your thankfulness is tinged with sadness because there are others who cannot have these things that they need. Maybe it's right that our thankfulness and our sorrow should be so mixed up. Maybe because of it we can teach ourselves how to help many more little hungry children."

"Oh Mr. Smith," Ben was almost happy now, and very earnest. "Do you suppose that if I study real hard and work real hard and try my very best to do what God wants me to do, that sometime I can help hungry children?"

Do you think Ben could?

TRIBUTE FROM THE PAST TO ELIJAH COFFIN

Excerpts from the transcript of the diary of Calvin Fletcher, in the William Henry Smith Memorial Library of the Indiana Historical Society, Indianapolis, Indiana. Calvin Fletcher, Sr., (1798-1865) among other activities became a farmer; school teacher; lawyer; legislator; banker and realtor; advocate of the temperance cause, poor relief, free public schools, and abolition of slavery in Indianapolis, Indiana, from 1825 till his death. Contributed by Marian Wehner.

"(Mondy Jan 27 1862)

I am called to report the death of Elijah Coffin a Quaker of Rechmond Inda (Indiana). I first became acquanted with him about 1830 or 1831—He was then some 32—come with 2 other Frend Quakers to the Legr to see about the rights of free negros in our state, as our legr began to draw some unfavorable restrictions around the free blacks of our state. I was then in the Senate & these three Frends came before the Comn of which I was chairman in reference to the free colored people of Inda.

"He addressed the comtee He urged that the negro was a stranger in our land not of his own choice but by opression & fraud That it was wrong to abridge his rights by law—It was agenst the Holy Screptures which declared "you shall not oppress the stranger in your gates.

"He was made the Cash(ier) of the Rechmond Branch Bank & remand such till it clos (old Branch Bank of the State) I was on the comtee with him to devise methods of wending up that bank—& had to meet him often in 1859 for that important purpose He veseted us & took tea with us He was a valuable man about my own age about 64 I regret his loss.

"Wednesdy Jay 29 1862

I have here apendd the obetary of Elijah Coffin of Rechmond Ind recently ded. I knew him well He was a frail constetution, a lettle younger than myself. He was one of the most genial bland & gentelmanly man I ever formed acquantence weth. He was often a delegate to the state bank boad of the old state Bank of Inda I set weth him occaseonally for some 20 years as a state & branch derecter of the Rechd Branch —We were on the comte to dvse a plan for windig up that Bank in 1859—& met often for 2 or 3 months He was patent —astute & reliable

"I admire his feelings as to his past life. His Kind & ever beaming smile under all cercumstance — showed he really enjoyed & felt all he expressed when he sad that 'this world had been a beauteful & Joyous one to him.' I delight in the thoght that there are those who can say that."

God Talks to Men

By John C. Harvey

God, who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.

HEBREWS 1:1, 2a.

WHEN I consider thy heavens.... What is man that thou art mindful of him?" And yet today there are thousands of people who join gladly in testimony to this truth—God speaks to men! Let us not now treat the subject as a question, but as a fact of living experience. We shall not here ask, "Does God speak?" Rather we shall say, "Since so many people say that God has spoken to them, let us look at some of the ways in which He speaks, and ask the listeners how they know that God has spoken to them. In this quest, as in others, let us prove all things and hold fast that which is good."

We are Lonely

We cannot rightly presume to know too much of God's dealings with men. We are too deaf to hear; we are too blind to see. We are like Naomi in Hall Caine's story *Scapegoat*. She is blind and deaf and dumb. She is lonely, too, terribly lonely. But she cannot tell her father so, for she cannot speak. She lives in an endlessly silent and dark world. But often in the night her father awakes to find her at the foot of his bed, quietly standing there. She cannot tell him what she wants. Day and night are both alike to her. So she just comes and stands there. It is only that she is lonely and wants him—wants to feel that he is very near to her and she is very near to him.

Sometimes we feel that Hall Caine's picture of Naomi is like our own blind search for God. We do not know, we cannot speak, we cannot hear; but we are lonely and want to feel Him very near to us. But we are not completely in the dark. Jesus Christ shows us plainly what God, the heavenly Father, is like. "He that hath seen me hath seen the Father." And there are other ways that God speaks to us, if we will but listen.

It might help us to realize that the voice of God is shut out by our own limitations, and not by His failure to speak. We fail to take time to listen, or we fail to understand what we hear. Or we think that God has spoken his last word, and we do not listen for Him to say any more. As Gervas Carey says. "We need to read the Bible to see what Jesus said, and we also need to read our hearts to see what he continues to say."

Channels for Truth

One of the most obvious ways God speaks to us is through His creation. The astronomer finds silent fellowship with the Almighty as he gazes through his telescope and finds endless creative activity in places that most men never see. The biologist notes with reverence how careful is the Creator with the most minute details. Probably all of us have felt assurance within us as we have watched the ever-changing glory of a sunset painted by the Master Artist. This is the kind of divine revelation that we do not seek to explain or try to justify. It just enters our lives as experience. If we are really alert, these experiences multiply until we realize constant communion.

Another area of life where we can hear God speak is that of history. Here the scholar is in his element. He knows that to a very great degree "That which hath been is that which shall be," and he realizes that if he can hear what God has been saying since men began to keep records, he may be able to better understand what He is saying today. He finds that "The history of the world is the judgment of the world."

The scholar does not dare to shout with the Hyde Park orator, "I am now speaking with all 'istry vivid to my reckerlection," but he does begin to see glimpses of that "one far-off divine event to which the whole creation moves." He begins to see that there is purpose in the sweep of history—that there is a Mind trying to reveal itself to mankind. He affirms with Lord Tennyson,

"I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

The Written Word

A third channel through which the word of God comes to men is the Bible. Of course, we all read the Bible differently. It is such a big book, and capable of so many different interpretations, that it is no wonder that a hundred different schemes of salvation are deduced from it by those who come to it with different presuppositions. But somehow men have been able to sense, though dimly, that through these words of Scripture God has been trying to tell man that He loves and cares for him, and that He will pay any price to win man to Himself.

Early Friends were sometimes criticized for their attitude toward the Bible. Samuel Fisher, in *Beginnings of Quakerism*, says:

"And because we do not, with the misty ministers of the mere letter, own the bare text of Scripture entire in every bit, but say it hath suffered much loss of more than vowels, single letters and single lines, yea, even of whole epistles and prophecies of inspired men, the copies of which are not by the clergy canonized nor by the Bible sellers bound up, and especially because we own not the said alterable and much altered outward text, but the holy Truth and Inward Light and Spirit to be the word of God which is living and the true touchstone, therefore, they cry out against us. Yet the Scriptures are owned by us in their due place and the letter is acknowledged by us full as much as it is by itself, to have been written by men moved of God's Spirit."

The Voice Incarnate

God also speaks to us clearly through Jesus Christ. Here all Christians can surely find God revealed. Here is God incarnate. If men cannot find God in the Word made flesh, they can hardly be expected to find Him anywhere. Here is the one clear-channel voice of the Eternal Word. If God is like Christ, then we may hope. The Kingdom of Love will come. "God hath in these last days spoken unto us by his Son."

And the Church, although some of its adherents have been weak and hypocritical, has always been a mouthpiece for God. The Roman Catholic Church has kept this before us in a remarkable way. For them the voice of the Church is supreme. We may mean something a little different when we speak of the Church, but it is our faith that the living Church has spoken the word of the Living God. The early Church, divinely led, created the New Testament. The Church since then has pioneered in all forward movements which seem to have been of divine origin—healing, teaching, preaching, and in many ways helping man to realize his divine potentialities. Granted that church leaders have often wasted time on such questions as how many angels can dance on the point of a needle, still the main message of the Church has been the word of a lonely God to lonely man. The result has been an increase of happy communion between them.

Inner Communion

The Church is more than a human fellowship, more than men doing things. The Church is made up of living men, filled with the Spirit, guided by the Spirit, and strengthened with inner might by the Spirit.

The last way that I shall now mention in which God speaks to us is the one which Quakers have loved best. It is really not by way of any channel; it is direct communication. It is immediate revelation, without any mediator at all. It is that which Helen Keller

said she had felt all the time, but did not know what it was. It is the strange warmth that came into John Wesley's heart in Aldersgate Street. It is the pure Spirit that speaks to a man's condition apart from any crutches or bridges that might be used. In this way, God speaks in every language, giving to men the reality of which words are only the symbol. For Truth can never be told; it can only be illustrated.

"Open my ears, that I may hear
Voices of Truth thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear."

A Small Farm for the Country Preacher

A Rural Church Story by Russell Hoy

This article, submitted through the Rural Life Association, of which the author is a member, presents to Friends an interesting story occurring in another denomination. Similar rural service is being rendered by Friends' ministers.

SEVEN years ago we came to the little church in Canal Lewisville, Coshocton County, Ohio. This little village of some forty houses has two stores, a grade school and one church.

The church has a membership of one hundred and twenty, three-fourths active. They had a difficult time raising $850, of which $550 was paid the minister. Attendance was around fifty-five in Sunday School and considerably less in the worship service. The people were discouraged and had at one time considered closing the church.

Feeling the call to go into rural work, we left a church of four hundred members in the fall of 1938, and rented a fruit farm four miles from the church at Canal Lewisville. We had three cows, several hogs, a team, two hundred chickens and raised a large garden to supplement our salary of $550.

In the spring of the next year we decided something had to be done about repairing the church building. So, with a little money and a lot of faith, we raised the building, excavated for a basement, all volunteer labor, and built a two-story educational unit on the rear of the church. The following fall when we held our re-dedication services, we had a remodeled church with a full basement, kitchen, furnace room and social and dining room, a redecorated sanctuary and six rooms for classes. The total cost was $5,250, and in three years the entire debt was paid.

Incorporating the Farm

At the end of our first year we decided that the old fruit farm was too large an undertaking and that a smaller farm situated within the parish would be more desirable. So the church rented a house and lot with a small barn in the village, and three acres of land adjoining. Here we moved, taking with us one cow, fifty chickens and several butchering hogs. We sold a little excess milk to a few neighbors who came for it. As the demand increased, we bought a second cow, and the next summer a third. For the next three years we retailed four to five gallons of milk daily which netted forty dollars a month. We bought most of the feed. We also raised a couple of hogs for butchering, and four hundred chickens, selling most of them for broilers and keeping fifty laying hens through the winter.

Interest, attendance and membership grew in the church. The budget was increased each year and also the pastor's salary. The people seemed pleased to have a resident minister, the first in the history of the church. After living in the village for two years, I approached the Official Board of the church about buying a parsonage-farm somewhere in the community. Although they liked the idea, they did not want to go into debt again, having just paid for the remodeling of the church. One of the men suggested that I look around for a place and buy it myself, but we had no money, for we had just finished paying off college, hospital and automobile debts. Then one man offered to lend us the money on easy terms.

With the growing desire to own a home of our own, we purchased nine and one-half acres of pasture land, one mile north of our church, in the summer of 1941. We have a one-story cottage with five rooms and bath, completely modern. We also bought, moved and rebuilt a small barn, and the following spring built a tile poultry house large enough to house two hundred laying hens. Water is piped into the house, barn, and poultry house from two nearby springs.

Two years ago we set out twenty-two fruit trees, red and black raspberries, blackberries, grape vines, and strawberries. The berries bore last year, and in two or three years we hope to have some fruit from our trees. We raise a beef each year for meat. The oldest girl has a heifer, which is one of her projects in the 4H club work.

Many people have asked me how I divide my time between farm work and church work. I don't try. Of course, certain afternoons and evenings I make pastoral calls. Certain parts of the day I spend in my study. But I have found that the study is not the only place to prepare sermons. I always carry a pencil and scrap of paper with me. I have prepared my best sermons out in the garden or in the field. I have often planned church work while fixing fence or resting under a shade tree at the end of a corn row.

One day I tied the horses to the fence and walked over the hill to see a sick neighbor. He didn't seem to mind in the least that I had my overalls on. Another day; while grubbing out some bushes in the pasture, I broke the log chain. I put the horses in the barn and drove over to borrow a chain from a neighbor. On the way I stopped to talk with one of my members who was feeding his cattle. I then drove on to the neighbor who had the log chain, talked over some financial matters with him as he was then the church treasurer, stopped on the way back to see another's sheep, and got home in time for a late dinner. I leave it to the reader to judge whether I was doing farm work or church work that winter morning.

Of course, there are times when I get more church work done, especially during the winter. During the busy harvest seasons I get only the routine church work done, like preparing sermons, preaching and making sick calls. But just to live in the community with your people is a ministry in itself. We try to make our whole life a form of ministry.

I have found that there are many ways to minister to people, often outside the channels of the church. Two years ago we decided we were not adequately reaching the young people of our community. The older group that had met on Sunday evenings at the church had broken up because of entering the armed service, marriage, or defense work in distant communities. A group of twenty parents was called together for a meeting at the church. A sponsoring committee of six adults was selected, club leaders chosen, and soon a livestock 4H club of twenty-four young people was formed. The local Grange gave the club backing and some of the farmers helped the youngsters secure calves for their project. The group loyalty formed through the 4H club work was carried over into the Sunday evening devotional meetings of the young people. We didn't care what organization got the credit as long as the needs of the young people were met. We have no juvenile delinquency problems.

The young people find wholesome recreation by having socials, parties, and playing folk games in the church basement and Grange hall. Often they start from the church on a hay-ride party

and end by having a weiner roast in the grove and playing games in the Grange hall. We try to merge our institutional loyalty into loyalty to a larger cause, namely, the kingdom of God in the hearts of people. The rural minister must be, as St. Paul said, "All things to all people." The rural church benefits more by this larger view of service than if it selfishly insists on running its own little show.

RURAL CHURCH IDEALS

After serving our present parish for seven years, I have come to three definite conclusions concerning the rural ministry. First, I believe every rural minister should have a productive homestead. A homestead, defined by Monsignor L. G. Ligutti, is "a home on a plot of land where the family, maintaining the natural bonds of unity, lives and works. It is the direct source of the food, clothing and shelter of its members—the scene of integral living." A rural minister must, first of all, have a satisfying family experience before he can be a successful pastor to other families. In the country, more so than in the city, the family is the primary unit of society. We have found that nothing unifies our family so much as the experiences we share together on our homestead.

Second, I believe that a rural minister must train himself and people to look forward to a long time pastorate. To serve people properly, one must know them. It takes years of living with people to gain their utmost confidence. Why should a rural minister be an opportunist, seeking every chance to gain a financial promotion, to be appointed to a "bigger field?" As a wise old bishop said to a young preacher who apologized for his little country church, "My young brother, there are no small churches." Wherever there is human need, there is a "large field."

Now, after living for four years on our own little farm of nine and one-half acres, and renting fourteen adjoining acres, we are more convinced than ever that a small farm for the rural minister—a home of his own—is a most desirable thing. It makes for a longer pastorate, it helps the community to accept him and his family as "their own"; it gives him physical exercise, it gives his family economic security and wholesome home environment where children can be happily reared. In fact, in my opinion, the rural Christian home is the *only* place where children can be reared to experience and appreciate the real values of life. So, not only to satisfy our own desire for a rural home, but for the sake of our children, we have chosen a rural parish after serving for several years in industrial and small city communities.

Here, four years ago, we mowed the briars to mark the place for our house. Here our church officials met one Sunday evening and held the dedication service. Here we planted trees, shrubs and flowers. Here our youngest daughter was born. Here we frolic on the lawn, take walks with the children, play with our pets, and say our prayers. Unless we radically change our minds, we are content to serve our "little church in the valley" indefinitely and live on our own little farm where we shall "sit under our own vine and fig tree, and none shall make us afraid."

THE DEVOTIONAL LIFE

FRIENDLY SELECTIONS

Art thou in darkness? Mind it not, for if thou dost, it will fill thee more. But stand still and act not, and wait in patience till the Light arise out of darkness to lead thee.

JAMES NAYLER

* * * *

The body of Christ is felt in the light, in which is Life from death, Grace and Truth to feed on, which will overcome for thee, being followed; but if thou follow the temptation, fear and condemnation will swallow thee up.

JAMES NAYLER

* * * *

Stay upon the Lord, till He give thee light by his Word . . . And this Word is nigh thee which must give thee light, though darkness comprehends it not.

JAMES NAYLER

* * * *

What if it be better for thee, at present, to be darkened? . . . Retire out of . . . the reasoning mind, and judge that only necessary which God, in his eternal wisdom and love, proportions out to us. And when thou comest hither, thou wilt know the preciousness of that lesson and of whom thou art to learn it, even, *in every state* to be content.

ISAAC PENINGTON

* * * *

The way to know more is to be obedient to the little which thou hast received. And then that mist and fog of thy own unfaithfulness will vanish away from before the eye of thy mind.

STEPHEN CRISP

* * * *

It is true we have an adversary, that would be filling us with many things, fleshly, worldly, and satanical; but we are to shut our hearts against him, to keep out all those things, and to stand open to Christ, empty before him.

THOMAS CHALKLEY

* * * *

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin. Let us therefore come boldly into the throne of grace, that we may obtain mercy and find grace to help in time of need.

LETTER TO THE HEBREWS

* * * *

Why should I not then submit to the management of the Great Husbandman at all times? Though like the skillful vine-dresser he rub off every bud that does not show fruit . . . yet I do most certainly know that he careth for me, and intends my purging into fruitfulness and perfection.

JOHN BARCLAY

* * * *

We have need to be reduced low, that we may so obtain the knowledge of the divine will, as cheerfully to yield obedience thereto.

SARAH GRUBB

* * * *

Whenever thou art tried with a deep, inward sense of God's presence being withdrawn from thee, have a reverential care on thy spirit, that thou cast not away thy shield. It is indeed a great thing to keep the faith at such seasons.

JOB SCOTT

* * * *

Whatever thy condition, wait in the Light which lets thee see it—there is thy counsel and thy strength to be received, to stay thee and to recover thee.

JAMES NAYLER

—Selections by WELDEN REYNOLDS

LIVE ABOVE ALL VISIBLES

Let the Love of God constrain you to trust in Him and to feel the Birth of the Seed of God over all, that you may live above time and place and above all visibles, and rejoice over all hardships that appear. The mountains shall fall before you in the patience and dominion of God.

WILLIAM DEWSBURY (1660)

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FOR FRIENDLY ACTION

Community Pattern for Relief

Because of the desperate food situation in the world, THE AMERICAN FRIEND continues its appeal. Perhaps the denominations in a community can be united more fully in some cases if it is done in the name of Church World Service. This relief agency is constituted by the Federal Council of Churches, The American Committee for the World Council of Churches and the Foreign Missions Conference of North America.

Friends have generally sent food, clothing and cash for relief through the American Friends Service Committee. This is desirable probably in most cases, but fellowship with other churches of the neighborhood is important. Starting an all-church relief program might be very desirable in many cases. For information write Church World Service, 37 East 36th Street, New York 10, New York. Can you thereby stir your local community to action?

The following letter is particularly appropriate as we plan the harvest of our fields and gardens. What we conserve for ourselves at this season releases more of other foods for hungry people.

STARVATION AND THE CANNING SEASON

To Church Leaders and Editors:

The season of harvesting is fast approaching. Nothing more sharply brings this to attention than the announcement of National Home Canning Week, July 15 through July 22.

The United States Department of Agriculture has asked Church World Service to cooperate in encouraging housewives in this project of canning and preserving food supplies. This organization is eager to do so. CWS urges upon the church men and women of America the unreserved support of the program, beginning with National Home Canning Week and continuing through the summer and autumn.

Every can of fruit or vegetables that goes on the pantry shelf this summer will release that much more non-perishable food for the hunger areas this coming winter.

It should be stressed, however, that home canning is for home consumption; not for shipment abroad. Glass containers cannot withstand the roughness of ship loading and sea transport.

American church-goers should understand that it is just as Christian to preserve food at home as it is to give money for purchases of supplies for the starving. It indirectly, but very definitely, serves the needs of humanity and extends the hand of world-wide fellowship. A can of pears or a larder of dried beans, patiently labored over in the spirit of helping humankind, identifies the helper as one who works in the service of Christ.

We urge you to inform members of all faiths of their opportunity to lend support to this program, as a part of their Christian privilege.—Leslie B. Moss, Director of Promotion for Church World Service.

The following are their centers for receiving clothing and other contributions:

Church World Service Centers in New Windsor, Maryland.

236 Beacon St., Boston 16, Massachusetts.

101 Pine Street, Dayton 2, Ohio.

108 Gold Street, Brooklyn, New York.

2247 East Marginal Way, Seattle 4, Washington.

7110 Compton Ave., Los Angeles 1, California.

Modesto, California.

1735 South Vandeventer Avenue, St. Louis 10, Missouri.

* * * *

In THE AMERICAN FRIEND for April 18, page 151, suggestions were made for raising seeds for Europe. Garden harvesting will soon begin. For information on garden seeds for next spring in Europe, write Rural Life Association, Quaker Hill, Richmond, Indiana. Save some seeds from your garden.

NEEDED—MORE CLOTHES FOR EUROPE

SUMMER OR WINTER

In Philadelphia, New York, Chicago, Pasadena, and elsewhere workers under the Red and Black Star are busy packing clothes and bedding, shoes and soap and other materials for shipment to Europe. In hundreds of communities, large and small, men, women and even children are making, collecting, repairing, and shipping clothing, shoes, and other articles to the baling centers. Many are hard at work helping to relieve the suffering. More than a million articles have been received and shipped by the AFSC since the first of this year. But it is not enough.

During the years when doors were closed, the Service Committee always had enough clothing ready to ship to take care of any license and boat space that could be secured. Since doors have opened and almost two hundred workers have gone overseas, the Committee can not fill all the requests that come from these workers who are in the midst of the need and want the materials with which to help.

A STEADY STREAM OF COMFORT

As fast as clothing is received it is baled and boxed for overseas shipment. During the first five months of 1946, three hundred and eighty-five tons of clothing, shoes and bedding have crossed the Atlantic, carrying comfort to those so sorely in need of this help and a message of good will and friendship from Americans to the war victims of Europe.

Ready for shipment are the following: Germany, twenty-seven tons; Hungry, twenty-five and one-half tons; Poland, twenty tons; Finland, eleven tons; Holland, three and a half tons.

SEMI-ANNUAL MEETING FRIENDS WORLD COMMITTEE FOR CONSULTATION

AMERICAN SECTION

Representatives from twenty-three Yearly Meeting of Friends throughout the United States and Canada will meet for the semi-annual sessions of the American Section of the Friends World Committee August 4-5, at Guilford College, North Carolina.

In the absence of W. Orville Mendenhall, the chairman of the American Section, Thomas E. Jones, vice-chairman and president-elect of Earlham College will preside at the sessions.

The major task of the Friends World Committee during this post war period is that of assisting and directing the work of visitation, for the encouragement and strengthening of Friends groups in the former "enemy" and occupied areas of Europe and Asia. The business sessions will consist primarily of reports and discussions of this work.

The main speaker for the sessions will be Maurice Webb, a noted Quaker leader from South Africa who has recently traveled throughout Europe under the Friends Service Council of London Yearly Meeting. Maurice Webb is a former Clerk of the South Africa General Meeting of Friends and is a member of the Faculty of Social Science Department at Natal University, Natal, South Africa. He will speak at the Sunday evening session, August 4, at Guilford College Meeting House where the sessions of the Conference are to be held.

It is the soul itself which sees and hears and not those parts which are, as it were, but windows to the soul.

CICERO.

FORUM

REBUTTAL ON N. A. M.

Editor, THE AMERICAN FRIEND:

Before anyone writing for a religious paper gets too enthusiastic about the National Association of Manufacturers, I believe some articles should be read that give the character and history of the officials and some facts concerning the reliability of the information they broadcast. The best list of source materials I know of is the one used by the authors of the weekly news sheet *In Fact*, 280 Lafayette Street, New York. It includes the N.L.R.B. sections of the Congressional Record, reports of Federal investigation Committees such as T.N.E.C., etc.

The N.A.M. has always opposed reforms such as child labor laws, social security, public health laws, pure food laws, grade labeling, anti-trust, income tax and minimum wage laws. They want, of course, to reserve all sources of profit to private industry so they spread the false fear of loss of liberty because of public controls. They assume that if Government control was removed, we should have free competition and that this assumed competition would keep prices low. But what they actually want and work for is special privilege, monopoly, restricted production and high prices.

In spite of what they say in their propaganda, the N.A.M. really wants and buys Government control and regulation in its favor. They ask for tariff laws to protect their high prices from free competition. They asked for land grants and government cash subsidies to build their railroads. They ask for concessions and franchises. They get government built harbors and light houses and shipping subsidies. They want free weather reports. They want free roads and bridges. They want the Government to build dams and then turn the power rights over to them. A recent bill in the Illinois legislature asks the Government to buy up slum land, clear off the old houses, and sell the land back to private industry at a great loss. No, the N.A.M. member *does not complain about Governmental control when he is going to profit by it.*

But many social-minded business men are resigning from N.A.M. and there are other business organizations which have the good of the public in mind. For the Christian program in economics read the chapters on economics and politics in Kirby Page's new book, *The Will of God for These Days.*

E. HOWARD MARSHALL

Friends who plan church building or extensive remodeling will do well to write "The Interdenominational Bureau of Architecture," 297 Fourth Avenue, New York 10, New York, for suggestions. Money spent on preparing well, is money saved in effective use. It costs nothing to inquire.

LORD'S PRAYER, 1946

Christ of the manger
Before whose anguished eyes,
Black clouds of childish hunger
From a million altars rise,
Until these little ones are fed
We cannot say,
We dare not pray,
"Give us this day our daily bread".

BERTHA HARRIS CONVERSE.

TWO LIVING TORCHES

Joan of Arc, burning
Like a white flag
In the red flames
Coiling into blue-gold tongues
To reach her lips—
Lips that turn to black embers
Even as they whisper, "Jesus . . . Mary . . .
My God . . . . God . . . . "
Then the last cord binding
Her thighs, her breast,
To the stake, fall into ashes
At her freed feet.
Now at last she is purely
God's Burning Torch!
Giordano Bruno at
Campo di Fiori, stripped,
Bound to the stake to be
Burned—and to become the spark
Through the centuries of burning—
Never burning out . . . Torch
Whose flame turns
Night into day,
Singing to the circling sun:
"Ave Sol!"

RUDOLPH GILBERT

THY WILL BE DONE

The task Thou givest me
Is Thine
To do—and mine
To walk with Thee
(Made one)
And see it done
In me.

EDITH AINSFIELD WOLF

CONTEMPLATION

All actions bend to thought
That dances toward the Goal,
And wills self-will to naught,
Making each fragment whole.

More musical than chords
The Silence within sound,
More meaningful than words
The secret One is found.

FREDERICK J. POHL.

MY SOUL IS HOMESICK

My soul is homesick for some far off land,
Some world it knew long, long ago,
Beyond the island of this little life
In Time's long silver flow.

I cannot know what wonders it knew there,
Although a sunset's golden glow
And bare-limbed trees are like vague memories
Of things known worlds ago.

Oh, I am sick with longing for that land!
My soul will never give me peace,
And I must ever yearn, and know not why,
Until my breath shall cease.

PATRICIA RANDALL.

QUAKERDOM · AT · LARGE

The Friends Ambulance Unit in China consists of nineteen Americans, seventy-one British, nineteen Canadians, twenty-two Chinese and ten New Zealanders.

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Cecil Hinshaw, president of William Penn College, was a chief speaker at the Indiana Yearly Meeting Pastors Short Course. It was held at Quaker Haven on Dewart Lake.

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Earl Cox who served as minister of the Fairmount, Indiana, Friends Meeting will leave Fairmount to serve Mooresville, Indiana, Meeting, beginning September 1.

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For the summer, Homer Biddlecum is acting director of Quaker Hill and Lilith Farlow is serving as hostess. Quaker Hill is crowded with good summer programs.

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A decentralist conference will be held at East Bay Camp, Bloomington, Illinois, September 11-14. It will be led by Ralph Borsodi. Interested persons should write Mildred J. Loomis, Lanes End Homestead, Brookville, Ohio.

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Paul and Haven Binford Hasel have been appointed to missionary service in Burma under the American Baptist Foreign Mission Board. Haven Binford Hasel is a graduate of Friends University '39. She is an accomplished musician.

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James F. Walker, who resigned recently as principal of Westtown Friends School, has been appointed as secretary to Philadelphia Yearly Meeting of Friends, Arch Street. He will enter his new position actively August 1, 1947.

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Fred and Alta Hoyt have retired after thirty-four years as missionaries in Kenya Colony, Africa, Friends Mission. Fred Hoyt has developed the industrial work to a marked degree. Alta Hoyt has done evangelistic and educational work. They are now visiting their children in America.

* * * *

Hannah Day Beals, lifelong Friend, recently celebrated her ninety-seventh birthday at Jennings, Louisiana, where she lives with her daughter, Flora Beals Craten. In her later years she retains a remarkable degree of alertness and insight. She is concerned for peace and the testimony on it among Friends.

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W. O. Mendenhall has undergone a major operation at Whittier, California. He is improving very well. This required his resignation as director of Quaker Hill, where Lucy Mendenhall served also as hostess. Word has just been received that she has also undergone an operation.

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Lawrence and Effie Linton, pastors at Colorado Springs, took their vacation in May, driving through New Mexico, Arizona, California, Oregon, and Washington, coming back through Idaho and Utah. They visited friends and Meetings along the way.

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Mlle. Jacqueline Merle, directress of the Maison Maternelle de la Marne, is in this country. Contributions to the "Maison Maternelle" may be sent through the American Friends Service Committee. Quaker workers in France during World War I will remember the "Maison" with appreciation.

* * * *

Plans for the establishment of a Quaker relief mission in Hungary are nearing completion. The American Friends Service Committee has twenty-five tons of used clothing available for shipment, and initial expenditures in Hungary call for a minimum of $50,000. A five-man team has started training for relief work in Hungary at Pendle Hill.

* * * *

On July first, William C. Dennis retired from the presidency of Earlham College as Thomas E. Jones began his administration as the new president. William Dennis will enter the practice of law in Richmond with his son, David Dennis. He will serve as legal counsel for Earlham and teach some courses in international law.

* * * *

The Christian Advocate (Methodist) for June 27, carried an article by Lyndon B. Phifer on "What I Like About the Friends." As with most present-day statements about the Quakers, it overmeasures us. Here, for instance, is a poser, "I like the Friends for their continuing witness against war. Their position admits of no 'ifs' or 'buts'; it is absolute."

* * * *

Permission of the Polish government has been received by the American Friends Service Committee (Quakers) to send a transport team into the Kozienice area south of Warsaw. Eight trucks of the Friends' European Transport Unit and ten drivers and mechanics, American and British, will assist the Polish government's rural reconstruction program by hauling cement, lime and logs from rail centers and forests to building sites. This will be in addition to other AFSC relief projects now under way in Poland.

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John F. Rich, relief executive and public relations director of the American Friends Service Committee, will join Dean Anderson Campaigns, Inc., as vice-president on September 1. He will participate in the planning, organization, and direction of fund-raising campaigns for local and national institutions and relief projects. He will continue in a consultative capacity with the Friends' agency.

* * * *

R. Ernest Lamb, general superintendent of California Yearly Meeting of Friends, preached the baccalaureate sermon Sunday, June 9th, for Whittier College in the Friends Church, Whittier. He is also a member of the board of trustees of the College. Marjorie Elkinton James of Berkeley, Elizabeth Kimber, granddaughter of Dr. W. V. Coffin, one of the founders of Whittier College, John R. Spitler, son of Donald B. Spitler, pastor of the First Friends Church in Long Beach, and Harold E. Walker, pastor of the East Whittier Friends Church, were among the Friends in the graduating class.

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J. Passmore and Anna Griscom Elkinton left by plane, July 2, for visits among Friends in Ireland and England. They planned to spend the first two weeks among Irish Friends and then to go on to London. They are traveling among Friends in the interests of the Friends World Committee and American Friends. In this connection, they plan to attend the Interim Executive Meeting of the Friends World Committee to be held in London, August 30-31 and September 1st. This Committee will be making decisions regarding the officers and the location of the central office of the Friends World Committee for Consultation. They will also discuss the time and place of the next World Conference of Friends. The Elkintons will be returning to this country early in September.

NEWS OF OUR MEETINGS

Friends of Fifty-seventh Street Meeting, Chicago, are asking their members for $500 before Labor Day, for relief to Central Europe. "From our abundance, that they may live" is the appeal.

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Commencing First day afternoon, Seventh Month 21st, at 3:30 o'clock, D.S.T.,

Friends Meeting for Worship will be held on the island of Martha's Vineyard, Massachusetts. Meetings will be held each First day at the Stevens Chapel on the West Chop Road, in Vineyard Haven. Address inquiries to Albert L. Scott, Junior, Vineyard Haven, Massachusetts, telephone Vineyard Haven 628-W.

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Omer Smith, Friend of Nettle Creek Meeting, Indiana Yearly Meeting, is a Quaker Haven benefactor. For two years he has donated generously from his feathered flock to the camps at Quaker Haven—one hundred and sixty chickens each year. Dublin Quarterly Meeting women are dressing them and Orval Fisher delivering them. "Friendly feathered flock furnishes food for Friends," says Fisher!

* * * *

The Center Friends Meeting of Iowa Yearly Meeting has planned a centennial observance for August fourth. Former members and friends of the Meeting may be interested in attending or writing letters of greeting, addressed to Helen Briggs, Kellogg, Iowa.

A historical statement is being prepared. Some Friends may want to borrow it for reading. Center Meeting is historically replete with Quaker names in membership and many who have served it in pastoral relations.

* * * *

East Whittier Friends report an interesting program presented by the children of the Bible School on Children's Day, June 9. Baccalaureate services for eighth grade graduates of Parnell School for Girls was held in conjunction with the regular morning meeting for worship of the Meeting early in June. Dorothy N. Cammack, and her daughter, Lenora Cammack, pioneer members of East Whittier Meeting, are home from the mission field in Honduras, C. A., and have been welcomed by the Meeting.

* * * *

A new electric organ was dedicated by the Hortonville Friends church at the morning hour of worship Sunday, June 30, with an appropriate program. The Westfield Quarterly Meeting of Friends met at Hortonville Friends Meeting June 23, with representatives from the West Grove and Carmel Quarterly Meetings, to consider what contributions rural people can make to meet the needs of the countries stricken by famine and hunger. The Meeting agreed to organize in an effort to procure needed wheat, oats and soy beans for the manufacturing of the new Relief Cereal.

Begin to anticipate Religious Education Week, September 29-October 6. The Board on Christian Education will present their plans through THE AMERICAN FRIEND. Watch for it.

ON THE HORIZON

An inter-racial hospital, with 300 beds, and open to every race, creed and color, is planned for Los Angeles.

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The Methodist church is considering the appointment of "a chaplain to labor." It is now before the Council of Bishops.

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Cooperatives are keeping in step with history. The first post war Congress of the International Cooperative Alliance will be held at Zurich, Switzerland, the week of October 6.

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The Congregationalists have taken a different tack on the appointment to the Vatican by urging the Catholic church to ask for the withdrawal of President Truman's personal representative, Myron C. Taylor.

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The number of Negro college graduates studying for degrees in religion has increased thirty-two percent in the last four years, according to a survey conducted by Frank Dorey, assistant professor at the School of Religion of Howard University.

* * * *

United States Attorney General, Tom C. Clark, announced July 3, that the government is considering an amnesty for all conscientious objectors over twenty-six. The announcement marked a change in policy, the government having previously maintained that imprisoned CO's would be released only in accordance with regular parole procedures.

* * * *

The Marion, Indiana, city school board has adopted a plan to introduce Bible courses in the school curriculum. Plan for the Bible classes was proposed by the Community Council of Weekday Religious Education and approved by representatives of the Catholic, Protestant, and Jewish faiths, prior to submitting it to the school board.

* * * *

A delegation of Protestant churchmen called on President Truman, protesting the appointment of a representative to the Vatican as a violation of American practice regarding the relations of Church and State. The delegation was headed by Bishop G. Bromley Oxnam, president of the Federal Council of Churches.

* * * *

According to an Army poll of enlisted men stationed in Europe, only thirty-four per cent of those who had spent no time in Germany felt favorably toward the Germans. This percentage rose to forty-two per cent among those who had spent less than four weeks in Germany, to fifty-four per cent among those who had lived there one to two months, and to fifty-nine per cent among troops in Germany more than two months.

New York Times

* * * *

Richmond, Virginia, clergymen are cooperating in a plan to establish a premarriage and marriage counseling service. About thirty organizations, including the Richmond Ministerial Union, are joining forces to set up the new service. The over-all organization will be known as the Council of Counseling Agencies.

* * * *

A new church designed exclusively for deaf mutes will be dedicated in June at Tulsa, Oklahoma, when deaf mutes from throughout the country meet in convention. The Church of the Silent Sheep welcomes all deaf persons regardless of their religious beliefs. All preaching, teaching—and even singing—are conducted in sign language.

* * * *

The Friends Committee on National Legislation is encouraging a bill to establish a Claims Commission for the benefit of Japanese-Americans. A bill has been drawn up by the Department of the Interior and referred to the Senate Claims Committee. A word to your Senator encouraging it will be helpful. Write the F.C.N.L., 2111 Florida Avenue, N. W., Washington, D. C. for more detailed information.

* * * *

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, left July 5, for Germany where he will serve as Protestant liaison official between the German churches and the American Military Government under a plan approved by President Truman. His duties as liaison official will be to confer with the German church leaders concerning their problems and to present them to Army officials.

* * * *

Women throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day, plans for which have been announced by Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women, at the Council office at 156 Fifth Avenue, New York. World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the Church to build a peaceful world.

* * * *

"The Army once spent $75,000 making a forty-minute film called *Baptism of Fire*. If movies can teach people to kill, they can also instill those Christian at-

titudes which will make peace a reality." Those are the convictions of Paul F. Heard, executive secretary of the Protestant Film Commission, which embraces seventeen denominations and thirteen inter-denominational agencies and boards. The Commission is currently seeking to raise a million dollars to produce its own films for distribution to churches, clubs, and schools. It also wants to stimulate Hollywood to take responsibility for the effect its pictures have on people's lives.

* * * *

In the period before CRALOG started its thin stream of aid to Germany, the German churches, almost alone, were doing what they could to help. From their own members, at a sacrifice, and from churches in Switzerland, the Protestant "Hilfswerk.. had received wurst, fat and flour and distributed it. The World Council of Churches sent medicine to Berlin but this was sent on for distribution, where worse needed, in the Russian zone. The death rate in Berlin has stayed around levels four or five times as high as in peace time, Dean Grueber declared. Four out of five new-born babies continue to die, and one-fourth of the children cannot go to school because they have no shoes!

The refugee situation has improved a little, Dean Grueber said, because of outside aid. Food and clothing had been received from churches in the United States, France, Britain, Sweden and Switzerland.

Germany, he said, is almost helpless before the victors' "language hate" which forces millions "back to Germany" simply because they speak German, including even Austrians and Jews! Dean Grueber said that Germany cannot nourish this increased population. There is no industry, and the areas occupied by the Western powers depended upon the east for potatoes and grain. The Dean predicted that Germany will be short of potatoes for four or five years, because of lack of seed potatoes and the destruction of fertile potato areas which the Poles have taken over. So the shrunken Germany has twenty million more Germans than it can support, and there is a bleak outlook for the young.

Religious News Service

COLLAPSE OF "WHITE PRIMARY" CAUSES NO DISORDER

Widespread collapse of the "white primary" and increasing use of the ballot by Negroes in Southern states has created no disorder and far less unfavorable comment than might have been expected. Of the reaction to this situation in Georgia, where Negroes participated in considerable numbers in recent primaries, the *Atlanta Journal* says editorially:

"We have been very much impressed by comment made in recent weeks in rural Georgia newspapers concerning the actual participation of Negroes in local elections . . . . We take it as a hopeful sign that the question is being discussed frankly by fair-minded and practical rural editors in Georgia, and that they are speaking calmly and sensibly in a matter in which violent language and demagoguery could do a world of mischief."

A story on the same subject in the *Atlanta Constitution*, states that "Georgians seem to be accepting Negro voting in the Democratic primary this summer without a great deal of excitement."

Board of Education, Methodist Church

LITERATURE IN REVIEW

The Soil of Peace by Douglas V. Steere, and published by *Human Events, Inc.*, will be of interest to those who have followed the author of *Beginning from Within*. It is a pamphlet costing twenty-five cents. It may be ordered through the Friends Book Store at Richmond, Indiana.

* * * *

Results of the human "guinea pig" experiments on starvation are now available in book form at one dollar per copy. It represents the University of Minnesota experiments primarily, in which Conscientous Objectors submitted to a controlled plan of partial starvation. The results throw light on our present world situation in which food is a factor in political problems. The book is called *Men and Hunger*. It is written by Guetzkow and Bowman. Order from Friends Book and Supply House, Richmond, Indiana.

* * * *

Readers interested in the lore of Brethren (Dunker) history will enjoy *Anna Elizabeth, Seventeen* by Lucile Long. The author is a teacher of literature in a Brethren College. Her work in historical fiction is favorably known. The book published by the Brethren Publishing House, Elgin, Illinois, sells for two dollars. Order from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

* * * *

"The shame of our Mental Hospitals" is the title under which the *Readers Digest* for July condenses and repeats that feature in *Life*. It commends CPS men for their work.

SOUTHERN REGIONAL COUNCIL

The Southern Regional Council represents the forward-looking conscience and efforts of liberal Southerners to give democracy a chance in the South. Although it is bi-racial in its membership and staff, it is not exclusively a "race relations" organization. It believes in the improvement of economic, civic, political, and educational conditions for the good of all the people.

The Council believes that sound information, honest discussion, and cooperation, rather than agitation, are the best methods for promoting social progress. Its functions are: (1) research and survey to find the facts and to determine the possibilities of constructive action; (2) educational work through its own publications and through the press, radio, exhibits, conferences, and personal contacts; (3) cooperation with other agencies which have liberal and humanitarian aims; (4) consultative services to private or public agencies; and (5) formulation of constructive plans and proposals for "the South that could be."

Its address is 63 Auburn Avenue, N. E., Atlanta 3, Georgia.

ENTERTAINMENT NOTICE

Those who plan to attend Western Yearly Meeting and wish to make reservations for entertainment should write Alice B. Hampton, Plainfield, Indiana, Chairman of the Hospitality Committee. Phone 4242.

CPS STRIKE

Men in the Big Flats and Glendora CPS camps are on strike. The Big Flats statement says: "*We Protest:* compulsory labor without pay; lack of any dependency allowances; lack of any accident compensation; and the inexcusably slow demobilization of drafted CO's which is now many months behind that of the armed forces."

BIRTHS

SHARPLESS—To Ralph and Jean Seulke Sharpless, on June 16, a daughter, Roseanne, at Whittier, California.

MARRIAGES

BEEDE-MAXWELL—Emma Louise Maxwell, daughter of Charles E. and Mildred Haworth Maxwell of Earlham, Iowa, to Jay Willis Beede, son of the late B. Willis Beede, and Juanita B. Beede of Whittier, California, in the Earlham, Iowa, meetinghouse on June 30, using, chiefly, Friends ceremony, adding the double ring service. Orin Hutchins, pastor, and Arthur Mekeel, dean of Penn College, assisted.

BURNHAM-MORROW — Rosemary Morrow, daughter of Mr. and Mrs. Irwin Morrow, Muncie, Indiana, to Kenneth E. Burnham, Philadelphia, son of Mr. and

Mrs. Edward Burnham of Wollaston, Massachusetts, on June 23, at the Muncie Friends Memorial Church, after the manner of Friends. The last traditional wedding held in Muncie was that of Mr. and Mrs. Armydis Sturdivant, the bride's aunt and uncle, thirty-three years ago.

COX-KIMBAL—Penelope Kimbal, daughter of H. Winter and Helen Kimbal of Hingman, Massachusetts, to Lowell D. Cox, son of H. Earl and Pearl E. Cox of Fairmount, Indiana, on June 16, in the Episcopal Church, Hingman, Massachusetts.

PRZEKOP-JORDAN—Joan Jordan, daughter of Mr. and Mrs. Frank Jordan of La Habra Heights, California, to Henry Przekop of Pittsburg, Pennsylvania, on June 15, in the East Whittier Friends church, Harold E. Walker minister.

ROGERS-ELMORE—Marie Elmore daughter of Mr. and Mrs. Elbert Elmore of Fairfield, Iowa, to Roy Rogers, son of Mr. and Mrs. Curtis Rogers of Richland, Iowa, on July 7, at Pleasant Plain, with Richard P. Newby, minister, officiating.

DEATHS

KELSEY — Anna M. Townsend Kelsey on January 4, in her home at Whittier, California. She was born at New Garden, Indiana, the daughter of James and Phebe Townsend, birthright Friends. A graduate of Earlham College, she taught in both public schools and a school for Negro children in North Carolina. She was united in marriage with Irving Kelsey, and they were for fourteen years missionaries to Mexico under Indiana Yearly Meeting. This was followed by a period at Pacific College where Irving Kelsey was president for three years, and William Penn College where he was head of the Biblical Department. During World War I, they were in YMCA work in France and Germany, followed by a period in Michigan, where Anna Kelsey became pastor of the new Friends Meeting in Detroit. Following a period of ten years in South America in YMCA work, they spent two years at Ramallah, Palestine. Irving Kelsey preceded her in death. Services were held in Whittier where they had retired. She is survived by two daughters, Miriam Bruff, Whittier, and Anita Douglas of Detroit; six grandchildren and four great grandchildren; a sister, Lorena Hodson, Whittier, and a brother Dr. M. L. Townsend, Society Hill, South Carolina.

MILHOUS — Rose McClure Milhous on June 19 at her home in East Whittier, California. She was the widow of the late Charles W. Milhous. She is survived by two daughters, Blanche Henderson and Lucile Ware; and two sons, Charles W. and Frank M. Milhous, all of East Whittier.

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POSITION OPEN

An experienced bookkeeper for the Five Years Meeting offices is wanted. Send application to Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

WANTED

Light work by older woman in home in, or near Indianapolis. Wish to attend Friends Meeting. Box B., AMERICAN FRIEND.

MATRON SOUGHT

The Huntington Home, operated by New England Yearly Meeting, in Amesbury, Massachusetts, seeks a resident Matron — Friend preferred. Married couple or two sisters also considered. Home contains about sixteen persons. Salary of Matron $30 a week with two household helpers. Apply to Ruth N. Dow, 497 Woodlawn Street, Fall River, Massachusetts.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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For catalogue, address:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue.; Divine Worship, Sunday at 3 P. M., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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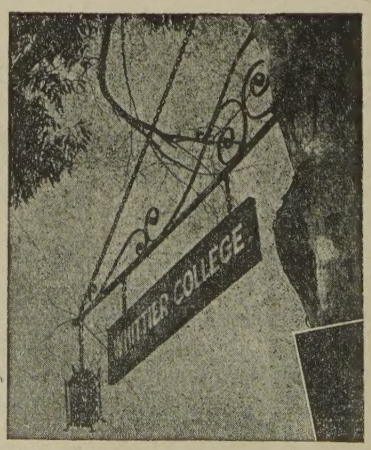
For a catalogue and application blanks address

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.



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